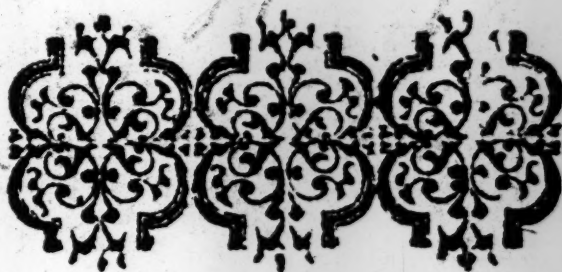




A Sermon

*preached at the Tower of
London, by M. Dering
the xi. day of Decē-
ber. 1569.*

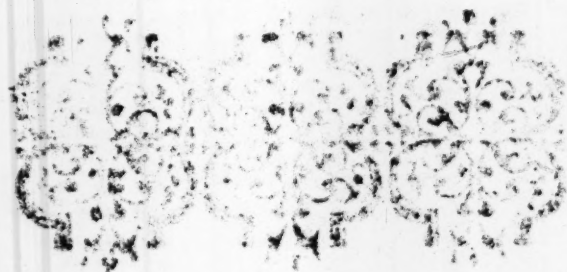


¶ Imprinted at London by
John Day, dwelling ouer
Aldersgate.

¶ *Cum gratia & Priuilegio
Regiæ Maiestatis per
Decennium.*

A Common

printed at the Tower
London, by J. B. B.
the 21. 1792.
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John Dwydelling over
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John 6.34.

¶ Then they sayd vnto him, Lorde
geue vs euermore of this bread.
And Iesus sayd vnto them. I
am the bread of lyfe: hee that
commeth vnto me shall not hun-
ger, and he that beleueth in me
shall neuer thirst.

WE haue (dearlye
beloued in our Lorde
& fauour Christ) we
haue in this portion
of scripture to consider: first this
petitiō or request which y^e Jewes
make vnto Christ in these wordes:
Lorde geue vs euermore of this
bread. Then, the answer that our
Saviour Christ maketh agayne:
I am the bread of life, &c. Their re-
quest riseth of certayne wordes,
spoken immediatly before, where
Christ sayth: My Father giveth yn-

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to you from heauen the true bread. For the bread of God is he that cometh downe from heauen, and geueth lyfe vnto the world. Through whiche wordes they breake out straight into this prayer: O Lord geue vs alwayes this bread. These wordes they doe not vtter wyth any good affection, or longing desires to be partakers of the mercies, which are offered vnto all in Christ Iesu: but rather of a distempred mynde, diuine into contrary desires, seeking by all meanes to fil themselves with happinesse, and yet to ieste and scoffe at the doctrine of Christ. The thoughtes of theyr myndes are made manifest, both by these wordes of Christ:

Joh. 6.25. Ye seeke me because you eate of the loaves and were filled: and also by theyr owne wordes to the same effectte, where they say: our fathers did eate Manna in the wilderness, likewise requiring ? Christ would
so

A Sermon.

to feede them still by miracle, and then they would follow him. And after ward also when Christ had further taught them & he would in no such sort feede them deintelye on earth, but if they would eate of the bread that he would geue they must renounce such fleshly concupiscence, crucify themselves vnto the worlde, and be with a liuely fayth incorporate into hys bodye, then they shoulde eate of liuing bread: as soone as they had heard this, they murmured at him, shewing & he was not the bread that they did seeke for, and then declared what was theyr scoffing spirite, and sayd openly: Is not this Ioh. 6. 42. Iesus the sone of Ioseph, whose Father and mother wee knowe? howe came he down from heauen? Thus Dearely beloued, we learne what mindes these men had & would so fayne haue bene fed with the bread of lyfe. They would liue for ener:
*Al. iij. but

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Joh 6, 28

but they woulde liue as they liste. They would followe Christ: but they woulde neyther hunger nor thirst. They would do the will of God: but they would not crucifie theyr affectiōs. They would come vnto heauen, but they would not be led by Iesus the poor Carpenters sonne. Theyr carnall fancies beguyled them. Their scoffing at Iesus Christ made their hartes so blinde: and their desire of happines was nothing but the shew of their owne folye. Now let vs be-

Heb, 4, 11.

ware by other mens harmes. Let vs not fall after the same example of disobedience. If we bring our carnall fancies to the worde of

1, Cor. 2, 14

God, we shall neuer vnderstād it. The naturall man perceyueth not the things that are of God. Such

Joh: 3, 4.

John. 4, 15

grose imaginations deceiued Nicodemus, that he knew not what it was to be borne a newe. Such fancies made blinde the weoman of

at Samaria, that she knew not
howe to aske for the water of lyfe. *Mar. 16.*
Such carnal imaginations made *38.*
the children of Zebedie to aske of
our Sauour Christe, they knew
not what. Mea all the disciples of *Luke. 18.*
our sauyour Christ, by such fleshly *38.*
desires oftentymes vnderstoode
him not. And how muche more
ought we to take heede that haue
so barren hartes, not watered so
plētifullly with gods spzite? whe-
ther shall we be led, yf wee brynge
vnto Gods word our sensuall ap-
petites? sure euē thether, whether
these Jewes are gone before vs,
to murmur agaynst Christe, and
despise his crosse. Let vs the take
heede while it is yet tyme, and in
obedience of Gods worde banishe
farre from vs our own vndersta-
ding, and yf we will be taught of
the Lord God, let vs leade into *2. Cor. 19. 5*
captiuitie all our own cogitations
and seeke no better estate for the

Gospell of God, then he hymselfe
hath appoynted by hys holy wise-
dome. Otherwise it will surelye
come vpon vs, that came so long
agone vpon these carnall Jewes,
& wee shall haue so good liking of
our owne delight, y we shall con-
temne the poore Galilean, & with
a proude countenaunce wee shall
thinke much scoorne, that the Car-
penters sonne should bee our may-
ster. This is the fruyte y groweth
out of mans wisdom. Here it is
plainely testified in this 6. of Iohn,
It is testified in the Scribes and
Pharisees, that so often scoffed at
our Sauour Christ: in the Sol-
diours that vpon the Crosse had
him in such derision: in the whole
multitude of the Jewes y stroke
him and spitte on hym, & bid hym
arcade, who had hurt him. Thus
after that by carnall reason they
woulde needes iudge of Christe,
they grewe more & more in hard-
nes

Mat. 27.

Math. 26.
48.

A sermon.

nes of hart , till they thought it
good wisdom to speake so great
blasphemye . Such Gospellers
there were many in the primitive
Churche, that thought themselves
wyse in makynge a ieste of Christ.
So Iulianus the Apostata when
þ Christians asked helpe agaynst
all theyr iniuries with mockes
and scoffes hee woulde aske why
they did complayne, whē the Ga- Math 5.
49.
lilean theyr mayster bad them doe
good for euyl: yf any would take
away theyr coate, that then they
shoulde geue him also their cloke.
So, many wicked Magistrates
spoyled the Christians of theyr
monye , and would taunt them
merelye with the saying of theyr
God : *Quod Cesaris scis , Cesari da,* Prudence.
geue that vnto Cesare that thou
knowest is Cesars. Such Gospel
lers at this Day, wee haue a great
many in Englād, þ laugh smothly
in their sleues, at theyr madnes.

*A.v.

as

Pet. 44. (as they thinke) that followe so earnestly y^e Gospel. So S. Peter hath borne witnesse generally of the wicked of all ages: that they shall thinke it much madness, that other will not runne to like effusion of riot: but let them alone, y^e seeke willingly to goe so farre astray. This is the time of their reioysing. The daies of repentance are not yet come. When they haue done with their mocking, themselves shall be then mocked at, and for all their pleasaunt sporting, they shall be called to iudgement.

An other thing I noted vnto you in y^e petition of these Jewes, & that was a desire of happinesse which they wished to come vnto: and in y^e middes of their malice, yet an inward sighing of spirite, that they might once eate of the bread of lyfe. They pleased themselves exceedingly in fighting agaynst Christ, and yet agayne in remorse

A Sermon.

remorse of conscience, they wished
to be partakers of eternall lyfe.
And this is that sparkeling of the
grace of god, which is kindled in
the harts of all men, of which *S. Iohn.1.9*
Iohn sayth, that Christ lighteneth
all men that come into this worlde.

Cayne had this light, when the *Gene.4.13.*
burden of his sinne seemed so hea-
uy vnto him, that it could not be
pardoned. Esau had this light, *Gene.27.*
when for losse of his fathers bles- *38.*
sing, he lifted vp his voyce and
wepte. Pharaoh had this light,

when in remembraunce of all his
plagues he cried at the last: The *Exo.9.27*
Lord is righteous, but I and my peo- *Exo.8,19*
ple are wicked. The sorcerers of E-
gipt, they had this light, when God
confoundd theyr wisdom in a
most vile creature, and they con-
fessed before Pharaoh: *This is the*

finger of God. Pilate had this light: *Math.27.*
when he washed his handes, and *24.*
cried before all the Jewes, that he

was

A Sermon.

Act. 8. 13.

**1st Math. 6.
12.**

was innocent from the bloude of Christ. Simon Magus had this light when hee wondred at the signes and miracles that were wrought by y^e Apostles, & would haue geuen monye for the holye Ghost. The Gentiles themselves, they had all this light. Antiochus when he wept for all the euill that he had done at Ierusalem. Iulianus whē he cried, *uicisti Galilae*, O man of Galile, thou hast gottē the victory. Adrian at his death, whē he spake vnto himselfe, *Animula uagula, blandula, hospes comesq; corporis, qua nunc abibis in loca, nec ut soles dabis iocos, pallidula, rigida, nudula?* Brutus had this light, when the night before he was slayne, he thought he sawe a sprite that cryed thus vnto him: *Ego sum tuus malus genius Brute: hodie me in Phillippis uidebis*, But what neede I (dearely beloved) to make this longe by examples, *Bou your selues (I am sure)*
you

A Sermon.

you can witnesse with this trueth.
There is none of you so far geuen
ouer to vncleanes, but I am sure
sometyme you say with these vn-
cleane Jewes: *O Lord geue vs one
day the bread of lyfe.* This is the tri-
umph that vertue hath our vice,
that where so euer she is most ha-
ted, there she is often wished for.
And this is the great punishment
that God bringeth vpon the wic-
ked, even as the Poete sayde: *Vir-
tutem vt videant, intabescant q̄, relicta,*
that though they loue not vertue,
nor can not like to follow her, yet
they should pynne away with a lo-
ging desire after her. And this I
am sure it striketh deepe, & wound-
deth the conscience of the wicked.
Though they haue fet their harte
as an Adamant stone, and made
their face like flint, yet grace per-
seth throughout their concupiscēce
& they say sometime, y way of ver-
tue is better. There was neuer
so

Jac. 5. 2.

Psal. 37. 12

so impure and disolute an adulterer, but he hath said sometime: & chaste body is beste. There was neuer so blasphemous nor vile a swearer, but sometyne he hath tumbled at Gods Maiestie. There was neuer man so proud and ambitious, but sometyne he remembereth he is but earth and ashes. There was neuer such an vsurer, nor couetous wretch, but sometyne he thinketh his Gold & siluer shall canker, & the ruste of it shall be a witnesse agaynst him. There was neuer so riotous a person, sumptuous & prodigall, but sometyne he condemneth hys owne doing, and sayth with the Prophet: The vnrighteous man borroweth and payeth not agayne. And what should I say more? There was neuer so high minded nor bayneglorious a king, but hee hath sometyne thought his crowne would fall from his head, and the crowne

A Sermon.

crowne of righteousness was better, which was in the kingdome of Heauen. And this dearely beloved, as it is in a wicked lyfe, so likewise it is in corrupt religion. Truth that is strongest and ouercometh all, in Religion forceth the enemy oftentimes to confesse her. There was neuer papist that so magnified merites, and talked of his workes of supererogation, but oftentimes in his conscience he would surely confesse, that when Luc. 17.
16. he had done all, yet he was vnprofitable. There was neuer any so great an enemy to fayth, but when his conscience was touched with the greife of sinne, he would cry a loude: Fayth alone doth iustifie. There was neuer (I am sure) papist yet so drunken, that made so much of all his fleshlye worshippings, of Organes, and singing, of altares and altareclothes, of francomesence, and sweete smelling

A Sermon.

Esa. i. 12.
Joh. 4. 23.

Psal. 115. 5

ling sauiours: of banners & streamers: of goodlye tunes and melody: of siluer crosses and chalices, but he hath sayd sometime, who required these things at our hands? the true worshippers do worhip in spirite & veritie. There was neuer Papist in so deepe a sleepe of pardons and of purgatory, but hee hath surely sayd it, such weake engines can breake downe but paper walles, and such cold water can quench but paynted fyres. There was neuer Pope nor generall counsell so desperately bent to set vp worshipping of Images, but theyr owne hartes haue often cryed within them: they haue mouthes and speake not, they haue eyes and see not, they haue eares & heare not, they haue noses and smel not, they haue handes and touche not, they haue feete and walke not: thou shalt not bow downe to them, nor worshyp them. There was ne-
uer

A Sermon.

uer Papist so blinded wth the
great absurditie of transubstan-
tiation, but some tyme seying the
wyne in the chalice, he hath bene
afrayde to say: by this and by no-
thing els, let my sinnes be washed
and seing the cake in the Priestes
handes: thou alone hast redeemed
me, and alone by thee I looke to
be saued. This doubt ye not (dear-
ly beloued) is the working of the
Lord in the hartes of all his ene-
myes. Refuse hym how ye wyll
in lyfe or in Religion, you shall
cary day and night a witnesse in
your brest agaynst your selues, &
your hartes will condemne you,
that cry euermore agaynst you: y^e
way vnto true happines is ney-
ther by sinne nor superstition: nei-
ther by open rebellion, nor yet by
accursed idolatry. And thus farre
out of this petition of y^e frowarde
Iewes I haue noted vnto you,
what I haue thought best for our

common instruction . The Lorde
graunt vs that we make the like
request, but with a better spyrite
and pray euermore vnto hym : O

Joh. 6. 34. Lorde geue vs alwayes the bread of
life. Now let vs consider the other
part which (I sayd) is y^e answer
of our Saviour Christe . in these
wordes: I am the bread of lyfe, he

John. 6. 35 that commeth vnto me shall neuer
hunger, and he that beleueth in me
shall neuer thirst. Out of this place
(Dearly beloued) I will note vnto
you, as the text geueth me occa-
sion, these three poynts. First who
is the bread of lyfe, then by what
meanes he is eaten, and thyrdly,
what fruite commeth of such su-
stenance . Who is thys breade,
Christe sheweth in these wordes:
I am the bread of lyfe . By what
meanes he is eaten, it is shewed
in these wordes: He that commeth
vnto me, he that beleueth in mee.
What fruite commeth of it, it is
shewed

shewed in these wordes: he shall neuer hunger, he shall neuer thyrst. I am the bread of lyfe. These wordes they signifie thus much, that in Christe alone we haue life, and all confidence of saluation must bee grounded on hym & on none els. Christ crucified is a continuall sacrifice of reconciliation standyng betweene God & vs, so that what so euer grace, mercy, and peace is poured vpon vs by God the Father, it commeth downe through the body of Christ vpon the crosse: and what soeuer ioy or comforte we can haue in beyng vesseles of mercye, thus it is made perfecte: whē with a lively fayth wee looke through Christ crucified, and so go with boldnesse vnto the throne of grace. Thus Christ is called the bread of lyfe: the foode of our soule & nourisher vp of our consciences to a perpetuall quietnes. This the scriptures testify most plentifully

A Sermon.

Math. 11.
28.

in all places witnessing, that
when soeuer wee feelee our selues
hungrye, that is, laboring & heavy
lodē with the burden of our sinnes,
we must come vnto Christe: and he
will refreth vs. frō our first father
Adam until the last man that shal
be borne vpon earth, neuer was
nor shall be one y^e shall finde other
foode of life. Adam by whose sinne
we were all condemned, when hee
was cast out of Paradise, that is,
out of Gods fauour and the place
of rest, he could not feede his soule
neither with the labour of hys
hand, nor with the sweate of
his browes, but the first foode of
life he found in this promise, that
the seede of the Woman shoulde
tread down the head of the serpent.
Abraham, Isaac, and Jacob, in al
theyr wandryng iorneyes, they
liued not by this, that theyr poste-
ritie should be multiplied, and en-
ioy a land that flowed with milke &
hony,

Gene. 3. 15,

A Sermon.

hony, but this was the breade of
lyfe that made theyr harte glad,
even the sight of Christe, and by
thys promyse euery one of them
liued: In thy seede all the nations
of the earth shalbe blessed. **The** Gene. 12. 3
and 26.
4. and 28.
14.
law that came after and taught
vs true obedience, we learned no- Rom. 7. 7
Rom 5. 20
thing by it, but the knowledge of
our sinne, nor it wrought nothyng
in vs but the multiplying of our ini-
quitie. **The** lawes and ordinaun- Heb. 9. 9.
Heb. 10. 4
ces, which were in meates and
drinckes, and carnall rites and ce-
remories, they could not feede the
conscience of him that did the ser-
uice: the sacrifices and offeringes
were not such y they coulde geue
vnto vs the foode of lyfe: It was al- Gal. 3. 24
together vnpossible, that the bloud
of Bulles and Goates shoulde take
away sinnes, but so farre the law did
feede our soules, as it shutte vs vp in
the faith that should be reueled, and
led vs as a scholemaster vnto Christ

A Sermon.

The Prophetes that came after,
raysed vp of God to teach his peo-
ple, they shewed no other marke
to looke on, nor other hope to liue
by, but that child that shoulde bee
borne vnto them, and that sonne
that should be geuen them, whose
name was wonderfull, counseler, the
mighty God, the euerlasting Father,
the Prince of peace. The Apostles
& Euangelistes now sent in these
latter dayes for the worke of the
ministry, to gather together the
faintes, and buyld vp the bodye of
Christ, they feede vs not with the
foode of our owne workes or
weldoing, but to make our fayth
strong, & the promise of God sure,
they tell vs: Christ is our peace, and
there is no other name vnder Hea-
uen geuen vnto men, by which wee
shall liue, saue onely the name of Je-
sus Christ. Thus Christe is our
bread of lyfe, and if we will builde
our selues vpon Abraham, Isaac,

Esa. 9, 6

Eph. 4, 11

Rom. 4, 16

Eph. 2, 14

Act. 4, 22

or Jacob, to be of theyr posterity
if we will be led by the lawe and
the Prophetes, by the Apostles &
Euangelistes, to finde the foode of
life: if we heare Christ himselfe, or
wilbe his Disciples, the this is our
Religion: Christ is the bread of life,
to to wretched haue the preachers
bene & haue called you from this
bread, to feed you with theyr cor-
rupt leauen, from this fountayne
and wellspring, to theyr owne pud-
dles that can hold no water. Thus
they haue all done that haue ledde
you any whether saying to Christe
alone, & haue taught you to praye
vnto sayntes, angels, or archan-
geles, to be your mediators, that
haue tolde you of iustification in
your owne workes, that haue sold
vnto you their Masses as sacrific-
es propitiatory for the quicke and
Dead, that haue bid you truste in
pardons and indulgences for re-
mission of sinnes, & haue broughte

you vnto the Pope, a sicke head of
an ill disposed sinagoge, to hange
your fayth vppon his sleaue, that
hath told you of generall Councels,
they coulde not erre, but what
so euer they shoulde decree, you
shoulde so receaue it, as the holy
Euāgelists. Thus haue these mō-
sters spoken, and thus they haue
deluded you, and yet they say still:
wherein haue we offended? but
the Lord be prayesed, that hath de-
liuered vs out of the kingdome of
such darknesse, and brought vs a-
gaine into the light of hys Gospel.
Let vs now walke in it accor-
dingly, and confesse Christe alone
to be the bread of lyfe. The second
thing that I noted vnto you in
this aunswere of our Saviour
Christ, is: how we do eate of this
bread, & that (I said) was shewed
in these wordes, he that cometh
vnto me, he that beleueth in mee.
To come vnto Christ, to beleue in
Christ

A Sermon.

Christ, this is to eat Christ, so that
we may wel say as S. August. said:
*Quid paras dentes aut ventrem, crede
& manducasti?* It is no neede to prepare
tooth or belly, beleue and thou hast eaten.
But here (Dearlpe beloued) I
must first admonish you that thys
place, noz this vi. Chapter of Iohn.
is not ment of the Sacrament, as
some popish interpreters haue ig-
noratly told you. The Sacramēt
was not yet instituted, noz any
nowe present knewe whether hee
would euer ordaine any such Sa-
cramēt of his body & bloud, oz no:
So that yf he had spoken thereof,
he had tolde them that, whiche
they coulde not vnderstand. But
this Christ doth, without all con-
sideration eyther of Sacrament
oz no Sacramēt. He telleth them
how and by what meanes his bo-
dy can be eaten, whether it be in
your inward fayth, when secretly
and with your selfe you feede vpon
*B.v. pon

*August.
tract 25
Upon the
Sixth of
Iohn.*

A Sermon.

pon his body , or whether it be in
outward signe or Sacramente,
which is a helpe of our infirmity,
the more liuely to tast of his mer-
cies. There is but one & the same
way, neyther to eate his flesh, nor
to drinke his bloude : the whiche
way playnely & expressely here is
deliuered vs by Christe, that wee
neede not to erre except wee will.
And this was Christs great mer-
cy to prepare the harts of his chil-
dren, that they shoulde not bee of-
fended with any manner of un-
derstandyng , when they shoulde
heare in the institution of the sa-
crament, take, eate, this is my body.
They are befoze well instructed,
and they knowe what to beleue.
The grosse and carnall fancies of
transubstantiation , coulde not
disquiete them. They knew there
was no way to eate Christe, but to
come vnto hym, nor to drinke his
bloud, but to beleue in him. And
this

A Sermon.

thys fayth was y more precyous,
the further of his bodely presence Heb, 13.
was remoued from them, They
knew faith was the taking hold and
substaunce of things we hoped for,
and the sure apprehension & profe
of thinges that were not seene. So
that they knewe howe to feede of
hys bodye with great boldnesse to
lift vp theyr soule, and take holde
of his mercy that sitteth in heauen
at the right hande of hys Father.
Whence vndoubtedly all the me-
rites of his passion doe presentlye
flow vpon hys poore children. His
conflict and agonies with sinne
and condemnation, to set vs free
from Gods wrath & displeasure,
and all his obedience shewed here
in flesh, from his corporall, reall,
and substantiall bodye, commeth
downe vpon vs, to cloth vs wyth
righteousnesse, that wee may bee
found vblamable before hys fa-
ther. Thus much y Disciples well
vnder

A Sermon.

vnderstoode, and they murmured
not at these wordes, this is my
body . Thus muche let vs learne
out of this place against we come
vnto the sacrament, that to come
vnto Christ & to beleue in Christ,
that is truly to eate Christ. Thys
beyng proued true vnto you , you
well soone set your selues free frō
all popish idolatry. And how true
it is, marke well , I beseech you,
what are the wordes. I am sayth
Christ, the bread of lyfe. He that cō-
meth vnto me shall not hunger. **I**f
Christe had spoken still properly,
accordyng to þ metaphore, he had
sayd thus: I am the bread of lyfe,
he that eateth me , shall not hun-
ger. Now he himself hath said: he
that cometh, in stead of this, he
that eateth, if you will beleue him
you must needes confesse it . To
eate Christe, is to come vnto him.
So in this other sentence. He that
beleueth in me, shall not thyrst . **I**f
he

A Sermon.

he had kepte y^e property of speech,
he had sayd thus: he that drinketh
of me shall not thyrst. In stead of,
drinketh, he sayth, beleueth, and
therefore it is mosste certayne, to
drinke of Christe, is to beleue in
Christe. So that this is now an
vndoubted truth, to eate Christe,
to drinke Christe, to come vnto
Christe, to beleue in Christ, these
are all one. And who hath eares
to heare and heareth not this? or
whose iudgement is so blind that
he can not perceyue it? Compare
the sayings of Christ in this chap-
ter: you can not (if you wil not) be
deceyued. He that beleueth in mee
hath euerlasting life. And after. He
that eateth of this bread, hath euer-
lasting life. Except ye eate the flesh
of the sonne of man, and drinke his
bloud, you haue no lyfe in you. He
that beleueth on him that sent mee,
hath lyfe euerlasting. You will not
come vnto me that you may lyue.

John. 5. 24

John. 5. 19
John. 6. 53

noho

A Sermon.

Mat. 5. 54.

Who seeth it not here, to eate,
to come, to beleue, is all one,
Againe: He that beleueth in me, I
will rayse him at the last day. And
he that eateth my flesh, & drinketh
my bloud, I will rayse him vp at the
last day. After all those sayinges of
eating his flesh in Deede, and Drin-
king his bloud in Deede, at which
the Capharnaïtes were offended,
& diuerse of his Disciples forsooke
him, Christe sayth then vnto hys
Apostles, will you also go away? As
if he should haue sayde, are these
wordes so strange that you also
will be driuen away? Vnto which
Peter answered: Lorde to whom
shall we go, thou hast the wordes of
eternall lyfe, & we beleue and know,
that thou art Christ the sonne of the
liuing Lord. Loe here, how Saint
Peter himselfe, of whose name the
Pope braggeth so much, and yet
utterly renounceth hys fayth. S.
Peter (I say) vnderstandeth, all
these

A Sermon.

these wordes of life, of the eating
and drinking of Chrestes flesh and
hys bloud, he expoundeth them
thus: to beleue in Chreste, and to
knowe him to bee the sonne of the
liuing God, euen as Chrest hym
selfe had before taught hym: The
wordes that I speake are spirite and
life, it is the spirite that quickeneth,
the flesh profiteth nothyng. If all
this be not playne enough, looke
yet, & let S. John expound hym
selfe. Here Chrest sayth: he that
eateth my fleshe, and drinketh my
bloud dwelleth in me, and I in hym.
The same S. John that wrote
this, sayth thus agayne: Who so ^{1. Joh, 4.}
confesseth that Iesus is the sonne of ^{15.}
God, God dwelleth in him, and hee
in God. Wherby it is playne, he
that confesseth thus of Chrest, he
eateth his fleshe and drinketh hys
bloud. This (dearely beloued) is
no newe doctrine but taught by
Chreste, receiued by his Apostles,
written

written for all ages by hys holy
Euangelistes, now preached to þ
comfort of all true Christiāns, and
in the primitive Church beleued
of all the holy fathers. I would
alledge you theyr owne sayinges
but that the tyme passeth, & you
haue thē plentifully set out vnto
you, you may reade them when
you will. These places alledged
out of the Scriptures, one expou-
ndyng an other, they are the surest
witnesses, to know the meaning
of the holy Ghost. And what if
here I should reason out of our
Christes owne wordes to proue,
there can bee no transubstantia-
tion. He sayth for proofe, that hys
naturall body is rysen. See my
handes and my feete, touch me and
handle me, it is euen I. Seyng
Christe will haue our senses to
iudg of his body, let vs do so. See
feele, touch, tast, is it ought but
bread? this argumēt me thinketh
is

Luc. 24. 33.

is good and well warranted by
Christ him selfe, and it semeth not
so onely to me, but S. Augustine
thought so nowe eleven hundred
yeare ago. See, *De doctrina Chri-
stiana. lib. 3. cap. 16.* & there you shall
finde it. But the tyme passeth, and
I will come vnto that, that I
thynke you looke for, and whych
the Pope hath made the substance
of all his masses. Christ saith thus:
Take, eate, this is my body. And
what then? is there any obscuritie
in these wordes? Is it not often
and playnely spoken, what it is to
eate is body: are not his disciples
well taught? knew they it not long
before? As it is playnely said: this is
my body, so is it not playnely ex-
pounded, these wordes are spirite
and lyfe? No man can here be of-
fended, but he that is dull of hea-
ryng, and hath not harkened be-
fore to the wholesome doctrine of
truth. But you will say, why could

Math. 26.

Joh. 6. 14.

not Christ as well haue sayd: this
is a figure, or signe, or token of my
body. I answer. If y^este these
wordes are without danger, that
his disciples should dream of tra-
substantiation: they are so assured-
ly taught before how they should
eate or drinke Christ. Then I say,
thys our saviour Christ did choose
to speake, to shew his great and
aboundant loue to warde vs, that
wee should be so fully perswaded
that he were our head, & wee his
members, as if hys naturall and
reall body, were substantiall^y
within vs, that we should know,
what so ever we could wish from
his mercy to comfort vs, by this
Sacrament or couenante of his
mercy wee shoulde so assure our
selues of it, as yf we eate his very
flesh, or drinke his natural bloud.
The like phrases or speeches are
plaine and often in the scripture,
Christ is our head, and we his mem-
bers

A Sermon.

bers hee dwelleth in vs and wee in him. He is the corner stone, & wee are the building vp. Hee the vine, and wee the braunches. His body is the meate and wee the caters. Whose harte is so dull that is not stirred vp with these speeches? or who vnderstandeth not by these speeches? Christ would shew the aboundance of his loue toward vs, and the great boldnes that Christ will haue vs to put in his mercy? As for transubstantiation, it is so straunge from the sence of the scripture, that yf the Pope had not bene, I thinke it neuer had bene thought of. And yf the Councell of Lateranne had not bene, it had neuer bene named. But let vs way the wordes a litle, and conferre the with these late popish follies. Christ sayth, take, eate, this ys my bodye. But the Pope sayth, take not, eate not, site a farre of, and tooke on, fall downe and worshyp.

Ephe. 2. 20
John. 15. 5

Math. 26.
26.

C. ij,

This

A Sermon.

Math. 26.
17.

1. Cor. 11.
26.

This is my body. Was not this
the manner of preaching? How
could this haue bene your ma-
tier of practise, when you came to
the Sacrament, or as you ra-
ther called it, the sacringe of your
Mass? Christ sayth, Drink you al
of this: this is my blood. The Pope
utterly denieth it, & proneth it by
good reason. His body (sayth he)
can not be with his blood: there is
concomitantia; the one followeth
the other, and therefore you shal
not drinke it, yet it is his blood.
Christ sayth, as ofte as you doe this,
preach forth the death of the Lorde
vntill he come. The Pope sayth,
that is not necessary. If you
say Masse dayly, it skilleth nile,
though you preache not once in a
yeare. What maner of vicar call
you this man, that dispenseth his
masters Doctrin thus deceitfully?
or what hope can you haue of tra-
nsustatiation, whe it haget upon
his

his credit, y^e dealeth thus vnfaith-
fullie? O (Dearely beloued) be not
Deceiued. These thinges bee to
playne to be dissembled. It is his
owne mouth that speaketh these
thinges, which (sayth he) can not
erre. Wee know that there is no
truth in hym, and whatsoeuer hee
doth, it is against Christ, and his
eternall Gospell. For the wordes,
this is my body. (I trust) I haue
proued it, they be not wordes of
errour, to make you beleene the
thing that is not: the meaning is
plaine. The bread is a warrant, &
pledge vnto you, that as sure as
you eate it, which is the signe: so
sure your fayth feedeth on all the
fruytes of his Passion, and the
righteousnesse and true holines of
his humaine bodye couereth all
your sinnes before God his fa-
ther, and clotheth you round about
with ioy and gladnes. These are
the riches of Gods abundant

graces, which make the poore penitent sinner to seeme more glorious, then all y^e worldly treasure. This is the secret Manna with which God feedeth his elect, y^e maketh the hungrie hart more glad & ioyfull, then all the bread of Princes. These riches they haue spoiled you of, that haue sold vnto you so deare they^r transubstantiation. This foode they haue taken from you, & haue fed you so long with a fancie of Christes naturall body. For the wordes, this is my body, are not straunge. Such phrases in y^e scripture are euer vsed vpon like occasiō. In y^e 22 chapter of Gene. Iacob calleth his altar the mighty God of Israell: yet y^e altar was not God, but set vp in memory howe mightely God had preserved him. In the 12. of Exod. God sayd to Moses of y^e Pascall Labe. This is the Lordes passouer, & yet it was not the passeouer, but the sacrifice of

Gene. 24.
20.

Gene. 12, 1.

of the Lordes passouer, when in
killing the first borne in the lande
of Egypte, he passed ouer the hou-
ses of the children of Israell. In
y^e 7. chapter of Leviticus, where
God geueth to Aaron, y^e shoul-
der and brest of the sacrifices for his
portion, he sayth thus: this is the Leuit 7.35.
annoynting of Aaron, yet the breste
and shoul-der of the beastes, were
not the oyle wherewith Aaron was
annoynted, but a signe or token of
his annoynting. In the 6. of Nu-
mery, when God setteth forth the Num. 6.7
law of the Nazarites, he forbid-
deth them to defile them selues at
the death of theyr father, mother
brother, sister, & added this clause:
Because the consecratiō of his God
is vpon his head. Yet the heare vpon
his head was not his conse-
cratiō, but the signe of his conse-
cratiō. In the 5. of Numery,
where God setteth forth the law
of gelousie, the water whereby the

Num. 5. 11 woman is tried, is called often the
 cursed water, and yet the water
 was not cursed, but shewed the
 woman to be accursed & detesta-
 ble. In the 19. of Deuteronomy,
 speaking of a false witnesse, bothe
Deut. 19
17. parties are bid to stand before the
 Lord. Yet he meaneth before the
 Priest, in whose breast was Urim
 and Thummin, a liuely repre-
 sentation of the Lord. In the 26.
 of Deuteronomy, teaching what
 they shall doe that offer theyr first
Deut. 26. 5 fruytes, it is written: Thou shalt
 say this before the Lord: Yet he
 meaneth before the altar, a present
 signe of the Lord. Oftentimes in
 the law, the Arke is called the Lord
Deut. 31. 11 God. Yet the Arke was not God
 but a liuely representation of the
 Lord God. In the 17. of Genesis,
 God speaketh of circūcision: this
 is my couenaunt: Which yet God
Gene. 17
10. and 11. him selfe expoundeth in the verse
 following, this is the token of my
 couenaunt

couenaunt. And what can be more
 plaine thē this? so S. Paule saith:
 the rocke was Christ. *1. Cor. 10. 3.* **B**et Christ
 was not the rocke that was in
 Horeb: but the water of the rocke
 was the signe of Chrestes bloud,
 which quencheth the thirst of all
 his elect and chose. So S. Paul
 calleth Baptisme, *Lauacriū regenera-* *Tit. 3. 5.*
tionis, the washing of the new byrth:
 yet y^e water doth not regenerate.
 but the holy Ghost. An hundreth
 such speeches you haue in the scrip-
 ture, where the signe hath the
 name of the thyng signified. And
 how are you so bewitched, that in
 this one Sacrament of the body
 and bloud of Christ, you can not
 beare y^e phrase which is so vsual
 in the scriptures? But so it is, S.
 Paules prayer hath taken effect
 in the Popish kingdome: he that is
 ignoraunt, let him be ignorant still. *1. Cor. 14.*
 But I hope (dearly beloued) bet- *38.*
 ter of you. God I trust hath light-
 ned

ned you, and you doe vnderstand
his holy scriptures. You will come
in spirite and trueth to these holy
misteries, and you haue forsaken
your olde leauen of al Romish I-
dolatry. Now a woord or two of
the fruite of eating and drinking
Christ, & so I will make an ende.
To eate and drink Christ, is as I
haue sayd, to come vnto Christ, to
beleue in Christ, and the fruit of
this is: he that commeth vnto him,
he shall not hunger. Againe, and he
that beleueth in him, shall not thirst
any more. This (Dearly beloued)
is that great fruyt, that vnpea-
sable benefite, & endlesse mercede,
which they taste and eate of that
laboure and are laden and come
vnto Christ. My tounge can not
expresse it: your eares can not heare
it: our hartes can not imagine it,
what is þe fulnes of ioy that spring-
geth out of this fountaine. To thirst
no more, to be no more an hun-
gred

gred, is to see God as he is and
to contemne the world, to haue al
teares wiped away fro our eyes,
and be no more sorrowful, to haue
the glory of God to shine vppon
vs, & no more to regard the light
of Sun or Moone. This shalbe
then perfect, when Christ shal ap-
peare in glory and maiestie, and
wee shalbe clothed with righte-
ousnes and immortality. Now in
this body of sinne, this happines
is tasted of, when we feele the spi-
rite of adoption to crie vnto our
spirite, Abba Father. When the Gala. 4. 6
mercies of Jesus Christ do so cō-
passe the inner man, that we see
& feele the kingdome of Heauen
pictured in our consciences, when
with a great and longing desire,
euen as the hart longeth after the Psal. 12. 51
water brookes, we cry with saint
Paule: *Cupio dissolui.* When we be Phil. 1. 21.
touched inwardly, and say with Apoc. 22.
the santes in y^e reuelation: Come
Lord

1. Cor. 15.
63.

1. Cor. 15.
55.
Apoc. 14
3.

Gene. 12. 1.

Exo. 1. 11

Lord Iesu, come quickly. These are
y^e beginnings of those everlasting
ioyes, that can neuer bee made full
till this mortallitie haue put on im-
mortalitie, and this corruptible, in-
corruption, and wee haue geuen
into our mouthes, the songes of
our triumphe: O death where is thy
styng? O hell where is thy victorie?
The songes of our ioy, such as none
can vnderstand, saue the hundreth &
foure and fortie thousand, that are
bought from the earth. He that ea-
teth of Christe to this purpose, he
is nourished, and he that drinketh
of Christ to this hope, he is quick-
ned. With this meate and drink,
Abraham was filled, when he for-
sooke his fathers house, his kindred,
his countrie, to go into a lande that
God would shew hym. With thys
meate and drinke Moses was filled,
when he rather chose to be a mise-
rable seruaunte among his brethren
of Israel, then to be a mighty Prince
in

A Sermon.

in the court of Pharaoh. With this
meate and drinke was Dauid filled,
when he wished rather to be a dore
keeper in the house of God, then to
dwell in the Pallaces of Princes.

Psal. 84. 11

With this meate and drinke was
Paule filled, when hee sayde, he

Phil. 3. 8.

accompted all the worlde as dunge
that he myght winne Christ. With

this meate & drinke who so euer
is filled, he will forsake father and

Matt. 19.

mother, brother and sister, wyfe and
children, house and landes, yea euen

^{19.} Luke. 14.

his owne soule, & take vp his crosse
and follow Christ. The remem-

26,

brance of immortalitie that Christ
shal geue vnto him, wil make him

hartely to cōfesse, & this life is but
a momēt. The length of his daies

that liueth for euer, will make him
behold his owne body, and say: all

Isay. 46.

flesh is grasse. The glory of hys ma-
iestie that shineth world without

end, will proue the glory of man to
be but as a flower in the felde. It

will

A Sermon.

Job. 16. 34.

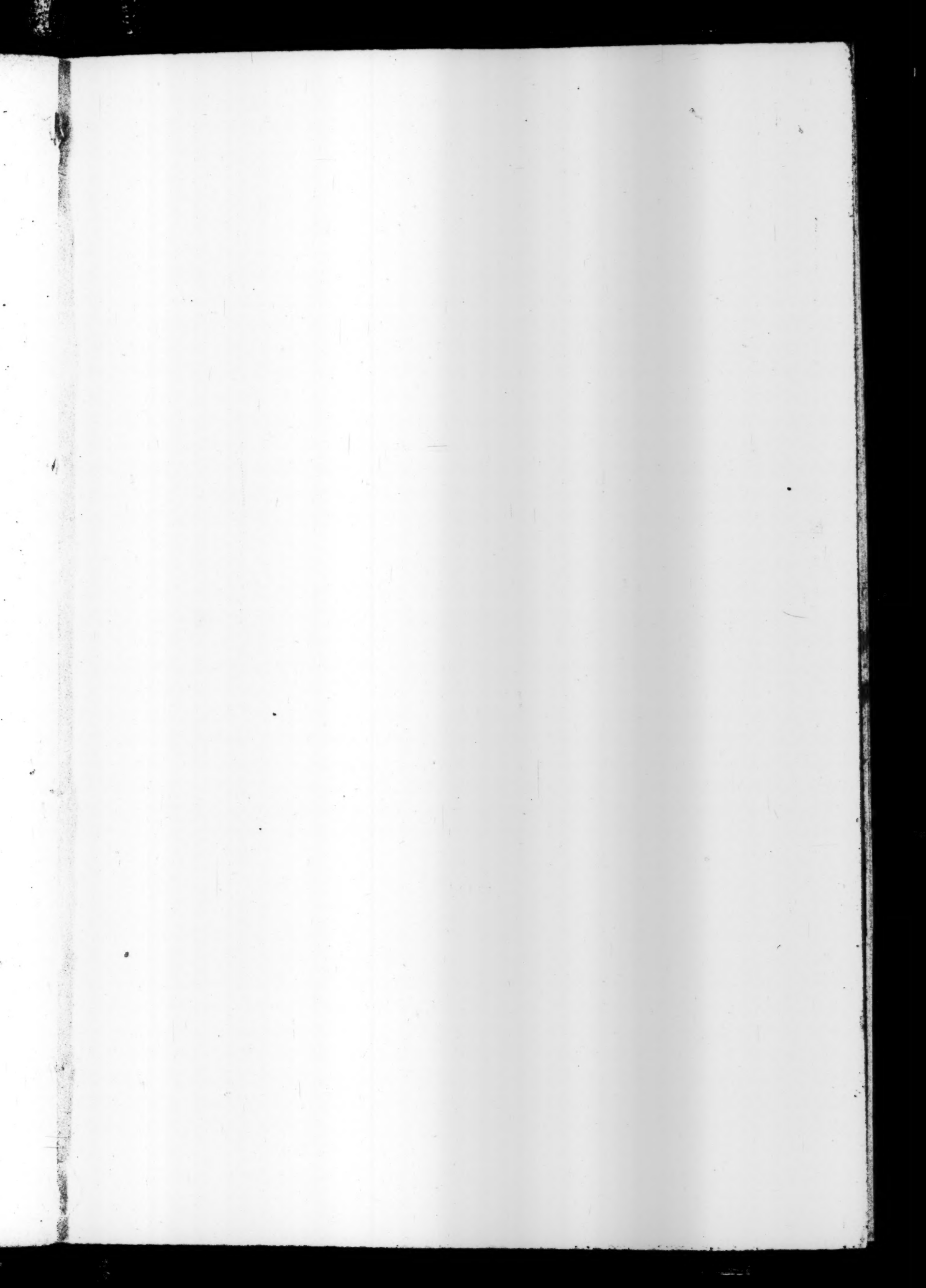
will make his harte to crye often
within him : Lorde feede vs euer
with this bread. And sure (dearelye
beloued) the cause is soone espyed,
why the worlde is so droncken,
with these transitorye vanities:
they neuer felt what the thynges
are, that abide for euer. He neuer
tasted of Christ that hungreth &
thirsteth after vayne glory, to be-
come honorable in this world. He
neuer tasted of Christ, y^e heapeth
vp siluer and gold, and caⁿnot tell
for whome he gathereth it. He ne-
uer tasted of Christ, that spendeth
his dayes in wantonnesse, and
harkeneth not to the sentence that
shalbe spoken vnto him : Come,
geue accompte of thy stewardshipe.
He neuer tasted of Christ y^e hath
his eyes open to behold vanitie, &
seeth not Christ crucifyed for hys
sinnes. He neuer tasted of Christ,
that hath his eares open to al vn-
godlye soundes, and heareth not
the

Luk. 16. 3

A Sermon.

the Trumpet that one day shall
blow a loude: Arise ye dead, and
come vnto iudgement. To be short
he neuer tasted of Christ, that is
not crucified vnto the world, and
the world vnto him, so farre that
synne raygne not in hys mortall
body. The Prince neuer tasted of
Christ, & putteth the glory of hys
court in concupiscence, in pride, in
blasphemie. The noble mā neuer
tasted of Christ, that braggeth &
boasteth of his parentage, and
knoweth not & he is but dust. The
magistrate neuer tasted of Christ
that suffereth this great carding &
dising, that leaueth sinne unpuni-
shed, & vertue unrewarded. The
Man or Woman neuer tasted of
Christ, that cryeth not in spirite:
O Lorde thou art myne inheri-
taunce. The Father of all mercy,
and God of all consolation, strēg-
then vs with his grace, that we
may tast of Christ. Amen.

[illegible]





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